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## EDUCATION.

[Communicated for the Watchman.]

### AN ADDRESS,

Delivered by H. J. Kelley, A. M. at the second anniversary of the Baptist Auxiliary Education Society of Young Men of Boston, "On the importance of knowledge and piety being associated in the character of religious teachers."

In acceptance of the honor of your appointment, the speaker meets this occasion with diffidence and trembling; because, with feeble strength, he must sustain the cause of education and virtue: with a humble talent, he must stand before this audience, the advocate of principles of momentous and vital interest to them, to their country, and to mankind in general.

How bright and auspicious was the morning of creation!—Man and angels associated together—regaling on the common bounty, and ineffable delights of heaven: But scarcely had the universal choir shouted and ceased their morning praise, than the progenitor of the human family fell into spiritual darkness and death: All nature immerged into an impenetrable gloom, perpetually to groan and to labor in distress.

Man had revolted from his allegiance to God, and that moment was his banishment from beyond the empire of holiness. To refuse obedience to a government, eternal in its duration, immutable in its sanctions, infinitely wise and holy in its requirements, were to involve, righteously to involve this awful and tremendous consequence; or truth and justice, the everlasting pillars of heaven, had been torn from their base, and the high throne itself had fallen to ruin.

A plan for his recovery from the dominion & power of Satan; a plan, whose author and finisher was Jesus Christ, was announced. It thrilled the angelic host, and invoked their songs. Unfallen millions catch the sound, they swell and circulate it through unbounded space. The intelligence is borne in seraphic flight to yonder worlds; and again, in nobler strains, "the morning stars sang together, and all the sons of God shouted for joy."

This wondrous plan embraced other objects than rebellious man's restoration to the circle and family of heaven. His prepa[illegible] the labors and rational enjoyments of life, and the melioration of his fallen state, were objects of minor, yet of vast importance. For the [illegible] given, [illegible]; for that of the latter, infinite Wisdom requires the culture and illumination of the mind; and just in proportion to the extent of this, will be the increase of his comforts, intelligence and usefulness.

The brute answers the design and end of his existence, by instinct and imitation; But man, by the improvement and exercise of the faculties of his mind, *faculties* given him for his supremacy over the animals of the field, and for his success and glory. To cultivate them, then, is to exalt and dignify, to awaken his reason, and give it scope; but to neglect is to sink and degrade,—to neglect is often to make him a savage, nay, a beast, even in the midst of civilized and polished Society. But all the powers of the human mind are by reason of sin perverted; and, like every thing else, that appertains to this life, lie within the empire of change and death. To reclaim them from the degrading and ruinous consequences of apostacy; to restore the divine impress, and to endow them with holy energy, require the living and everduring principles of that grace, pledged in the glorious plan of redemption. Therefore, let knowledge, combined with the immortal charms of virtue and piety, energize and ornament the mind, and man puts on all the worth and dignity of a sanctified nature; he assimilates to a higher intelligence; he feels an ardour of friendship, and raptu[res] of love, like that, which glows in the bosom of angels, and like them he can rejoice and weep upon the broad system of universal philanthropy. He thirsts for knowledge, and *this* acquired, expands the soul for more; he enquires after it afresh; finds it, and still enjoys it. He does not like the leader of Israel view afar off from Pisgah's top, but enters, at once the promised land.

Knowledge under the gracious influence of religion is "earth's highest ornament, and heaven's fairest emblem;" In this view, let us contemplate its march; for indeed it is progressive; the acquisitions of one generation form the basis of the next. It is not intended to give a minute or historical account of the progress of knowledge; but to glance at the glories of its present renovated and triumphant power. It carries its conquests into every country and climate on the globe, leaving to the conquered, not despoliation and slavery, but its own brightest achievements, freedom, strength and lustre to their government. It now advances under the auspices of Kings and Emperors and by the energies of States and Empires. No tyrant's arm can longer oppose its progress. "No despot's frown can damp its ardour." In further confirmation of the honest belief that knowledge will soon cover the earth as the waters cover the sea, let us advert to the facts, that science has already pushed her profound researches to the out-skirts of creation. The peaceful arts are every where diffusing from their joyful train the highest comforts and blessings of life. The Press and the Gospel have each raised 'mounds, over which the desolating current of human depravity cannot pass. They have each obtained so firm and deep rooted a hold in the affections and interests of mankind, that all who are recovered from darkness and barbarity can never again return. How grateful to the friends and followers of the blessed Jesus, to behold the dark and thick cloud that has so long overshadowed the Sanctuary of God, passing off, and the light of divine truth beaming upon it, with full and glorious effulgence! How consoling to the feelings of humanity, to see those marshalled armies that have so long overspread the Eastern Continent, retiring from the tented fields! Commanders and Privates are filing off into peaceful and private life; some to the councils of state; some to the cultivation of science and the arts; and others to the useful labours of the husbandman. See you not in all this, the flight of that Angel, of whom John, the Revelator speaks, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people? In this you think, you behold the first rays of the dawning millenium. It may be so, but the day is not *fully* ushered forth. The Spirit of darkness is still working in the hearts of the disobedient, not, indeed, with the enthusiasm of hope, but with the frantic energies of despair. This is the day, in which it is your happy lot to live:—this the aspect of Earth,—the order of events, and this the cheering prospect of the Redeemer's kingdom.

To improve farther this occasion, we shall notice the source of human suffering, its sovereign remedy, and the skill of him, who is to apply it. But here, let us pause and survey these *ruins* of fallen nature; —see the disorder of its perishing and disjointed materials. Whence are wars and fightings? Whence are clandestine broils, and those evil commotions, that have so often rased to their base the proud temples of learning and arts, and so often shaken like a whirlwind, and scattered in fragments the fairest structures of human governments? Whence sprang crime, that deformed monster and invader of the rights of man? Whence his colossal stature [illegible]

Do we not read all *these* things, in the complicated character of an uncultivated, unsocial and unsanctified man? But let it redound to the dignity of his creation, and to the glory of his Creator, that he was originally made a reasonable, a religious, a civil and a social being; but such the perversion, and prostration of the powers of his mind, that his strongest and general inclination is to ignorance, superstition, and savage licentiousness.

The *indulgence* of this depraved inclination unfits him for the sympathies, the duties and enjoyments of society, and for the love and practice of religion;—hence, when rude and uncultivated, he is cruel, revengeful and implacable, like ferocious animals, differing from them mostly in shape, and like them, roaming abroad, seeking whom he may devour. Hence the germ of individual discord and national distress. Governments whose foundations are not laid in the vital principle of virtuous education, can have no security, and are only armed with the energies of destruction; such, at times, have risen to a momentary possession of freedom, but were soon swept away by the torrent of corruption, leaving nothing behind, but the melancholy ruins of a desolated empire.

The Roman government had no better security: Clouds of ignorance which for ages had been gathering and thickening & surcharging themselves with venegful thunder, rolled up from the northern horizon, spread over her, and covered the world in darkness. Thus terminated the fairest hopes and virtues that had ever brightened national existence. Here *Religion* affrighted retired to a few cells of cloistered Monks, or sped its flight to its native sky. *Knowledge* diffused but a dim light; like the faint glimmering of a taper, or more like the feeble twinkling of a star in the night of gloom and dismay.

Rulers destitute of principle, & without feelings of humanity or the love of country, and infuriated with wild ambition, sacrificed their dearest natural rights to extend their personal power. They sighed and longed for war, longed to see either their own nation, bleeding in distress, or some other agonizing under the convulsions of a revolution, that they might ride in triumph over its ruins.

At a scene like this, what would have been the emotions of one of the unfallen inhabitants of heaven, occupying a commanding position on some near planet, and beholding the political commotions & revolutions on this, like so many volcanoes bursting forth, now brightening its disk with their fires, now obscuring it with smoke and vapour! What would have been the shock, had this holy and immaculate being approached to a nearer view! and beheld the many fields of battle crimsoned and smoking with blood and carnage.—The ashes of martyrs, the sighs of widows, and the fatherless borne on the same breeze.—That same fell spirit of persecution, with hands once reeking in the blood of the Saviour, now condemning his peaceful followers, some to dungeons, some to flames, and others to the accursed tree, and crying out, crucify him! crucify him!

The Pope riots alone, and alone directs the torrent of this oppression—Life and Liberty, States and Empires, are thrown into its angry flood and made the sport of its fury.

Angels, for ought we know, were spectators to *these scenes* of cruelty and violence. Revelation declares, that at this period of the world, and in reference to these awful events, there was heard in heaven a loud voice, saying, wo to the inhabitants of the Earth and of the Sea, for the Devil is come down unto you, having great power.

[*Conclusion next week.*]

## DOMESTIC MISSIONS.

### MISSION AT TUSCARORA AND SENECA.

[Continued from page 34.]

*COMMISSIONERS' REPORT.*

The undersigned Commissioners of the United Foreign Missionary Society, arrived at Lewiston late on Saturday night, December 9, 1820. On Sabbath morning, we visited the Tuscarora village, attended divine service with the Indians, heard the Missionary, the Rev. Mr. Crane, preach a sermon calculated to instruct & edify, from Matt 25, 13, and were delighted with the apparent fervour with which an Indian by the name of William Henry, who is a member of the church, concluded the exercises of the day by prayer.

After service, we requested Mr Crane to give the nation notice of our commission from the two Missionary Societies in New-York, and on our behalf to desire a council to convene the next day for the purpose of receiving and acting upon our communications.——Our request was promptly acceded to, and the Chiefs, through their interpreter, announced their readiness to meet us on Monday at 12 o'clock.

Early on Monday morning we had a conference with the Missionary, the Rev. James C. Crane, on the subjects con[illegible] the following statements and facts, viz.

1. That he is willing to be placed, so far as relates to Missionary purposes, under the care of the U. F. M. S. and to receive from them either a salary, or a support, as they may see fit.

2. That he is anxious to remove from the farm owned by the Society into the centre of the Indian village.

3 That he does not deem an additional male or female teacher necessary at the Tuscarora station.

4 That the members of the church at Tuscarora are 17 in number, one of whom is now suspended; but the church are ready to restore her; and, if she gives continued evidence of repentance, she will be restored on the return of Cusick from N. Carolina. The other members of the church conduct with the greatest propriety.

5. That the whole number in the nation, since the removal of the Pagan party into Canada, consists of 260 souls.

Twelve o'clock having arrived, we repaired to the Indian council house, and after the council was opened with prayer by Mr. Rowan,

Sacharissa, the oldest chief, and a member of the church, rose, and on behalf of the nation, thus addressed us:—"Brothers, we thank the Great Spirit for permuting us to see one another this day.—You have had a long journey, and we are thankful to the great God, that no accident has happened on the way, and that now you can see us as many as we are. Several of the tribe are gone into the bush, and are kept away. We have now nothing further to observe, and are ready to receive from you your talk."

Mr. Rowan, on the behalf of the Commissioners, then rose, and addressed the nation as follows:

"Brothers,—We appear before you as Commissioners from the Missionary Societies in New-York, and are glad to see you this day in health and peace, before your own council fire. We are instructed to read to you, first, the talk of the New-York Missionary Society, contained in the paper which I now hold in my hand;" which accordingly was then read and interpreted, and is as follows, viz.

TALK.

To the Tuscarora, Seneca, Onondaga, and Cayuga tribes of Indians.

Brothers.—The N. Y. M. S. which has entered into covenant with you, was formed many years ago by Christians living in the city of New-York and its neighbourhood only; and was on this account a small society, able to do but little to benefit the numerous tribes of their red brethren scattered over this great country. God having since put it into the hearts of Christians in all parts of the U. S. to endeavour to send to all their red brethren, good men to teach them the Gospel of the Lord Jesus Christ, and other useful knowledge, blessings which you already enjoy, it was thought best to form a new Society in which all Christians in every part of our country might unite in this great and good work.

Brothers.—Such a Society was formed on the 28th day of July, 1817, called the United Foreign Missionary Society; and it is now engaged in sending the Gospel to your Brethren. It is a large and powerful Society, and enjoys the favour and confidence of our great Father, the President of the United States. The counsellors meet in the city of New-York, & many of the oldest and wisest counsellors of the N. Y. Missionary Society were also chosen counsellors of the new society.

Brothers,—It has been thought, that it would be best for the interests of our red brethren, that the two Societies should join together. Such an union is also according to the mind of our great Father, the President of the United States, who is alike the friend of his white and his red children.

Brothers.—A council has been held between the counsellors of the U. F. M. S. and of the N. Y. M. S. and after much deliberation and prayer to God, they have determined to form an union of the two Societies.

Brothers,—The U. F. M. S. have covenanted with us to keep the covenant made by the N. Y. M. S. with you; and we have no doubt that the United Society being much stronger than ours, will be able and willing to do more for your good, than the N. Y. M. S. have been able to do alone.

Brothers.—We have sent to you our brother and chief counsellor, the Rev. Stephen N. Rowan, to deliver to you this talk, and make to you such further explanations as you may desire. He is also a counsellor of the U. F. M. S. and is appointed by them, together with the Rev. Paschal N. Strong, who is also a counsellor of both societies, to visit you, and on the part of the U. F. M. S. to renew the covenant of friendship now existing between you, and the N. Y. M. S.

Signed by us, the Directors and Counsellors of the N. Y. M. S.

New-York, Nov. 24, 1820.

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| W. Cairns, *Treasurer*, | Alex. C. Jackson, |
| S. A. Rich, *Clerk*, | M. Schoonmaker, |
| John Nitchie, | Abram Van Nest. |
| [illegible] | Joseph Otis, |
| Robert Blake, | Isaac Heyer, |
| William Chapman, | Abr. Bloodgood, |
| John Forsyth, | Daniel Boardman. |

Brothers.—Having now delivered the talk of the Society, we would give you some further explanations of our own.

Some of the original members of the New-York Missionary Society are still alive. Some of them are aged, and many a wintry blast has blown through their locks. Others of them are dead, and the cold earth rests on their bosoms. We with other young men have entered into their labours. We have kept their covenant with you. We have sent to you good men, as missionaries and teachers, and are happy to find that our labour and money have not been spent in vain.

Brothers,—We rejoice that you begin to cultivate your farms—that we have seen axes and waggons and other implements of husbandry before your doors; that you dwell in comfortable houses like the white people; that, instead of depending on the uncertain support derived from the chase, you are tilling your land; and we hope, that after all the deer have deserted your forests, or have been destroyed by the hand of the hunter, you and your children, will, by the blessing of God on your industry, find a comfortable subsistence from the produce of your native soil.

Brothers.—We rejoice above all, that it is your privilege to hear the Gospel of Christ. We were thankful to the Great Spirit yesterday, to observe the order of your worship, and to hear your prayers and praises ascending from the mountains of Tuscarora. We hope you will continue to improve in the knowledge and use of the arts of civilized life. We hope the professors of Christianity among you will adhere steadfastly to their profession, and we pray that the blessing of God may accompany the preaching of the Gospel among you, until you are all brought to the knowledge and experience of the truth, as it is in Jesus.

Brothers,—Encouraged by the good already done among you, and feeling their obligations to God for his mercies to them, Christians in different parts of our country met together in New-York about three years ago, and formed a new Society for the purpose of sending the Gospel to all your red brethren. That Society has already sent a Missionary family, consisting of 20 persons, to the Osage tribe on the Arkansas river; and they are now making preparations to send out another large family to another branch of the same tribe on the Missouri. Some of their chiefs and warriors were lately at Washington, to see our great father, the President of the U. States. From thence they sent on to New-York to the new Society, to know whether they would send a family to help their nation. The Society immediately sent on one of their counsellors to meet them; and when, on the behalf of the Society, he offered to send them a family of good people, and entered into covenant with them for that purpose, the Chief said,—"So soon as the family arrives at my nation, I will go out to meet them at the head of my warriors, and will receive them as my friends. I will mark out a piece of land for their use with my finger." And the warrior said—"It is my business to be about in the nation; I will defend your people when they come to us."

Brothers.—Finding this big Society capable of doing more than we could we thought it best to join them, and we now ask you as a nation, whether you are willing to be placed under the care of this U. F. M. S. and to look to them hereafter for your Missionaries?

After deliberating some time upon this question, Sacharissa rose, and on behalf of the nation, replied—

Brothers.—We are very glad to hear your talk; and as to the big Society, we came to you first as the *little* Society, and we are now willing to come under this *big* Society. We are glad to hear the two Societies have come together; glad to hear the good talk, and have no objections about it, and hope it may continue so, that we may hear more and more. I used to know the old Society, and many of my people used to know them. Many of my people are dead as you see, and many more must soon die, and as the old people of the tribe, and of the Society, have formerly covenanted, so the young people may now covenant with each other.

We then asked them, whether they would be glad to have the Missionary, Mr. Crane, removed from the farm, to live in the village among them?

After deliberation, Sacharissa again rose, and said—

Brothers.—It was about winter before last, when two young men were here, and asked us this question. We then said, that if he was willing he might live here, and learn our language better, and that the schoolmaster might live with us till his hairs got gray. We have not yet altered our mind about Mr. Crane's living among us, and would wish it so now. Mr. Crane can now speak a few words of our language and [illegible] any place among us, any time it is ready, with a garden around it, and we hope it may always continue so that we may be friends, and fulfil the original covenant. You must not be discouraged about our nation. We go slow in the good ways, and hope you will not get tired. We are happy to hear the news brought with you about the other tribes: that the good Society has done so much for them—and hope they will all become good Christians. We thank the Great Spirit that he put it into their hearts to do this for them.

We then asked the nation: What is the best way for getting a house for Mr. Crane to live in among you, if the Society should determine on his removal from the farm?

The same Chief again answered—

Brothers.—There was some talk about this, when those movers went to Canada. One of the houses which they left was spoken of—but they asked a great price for it, and some young men offered to build him a house.

Mr. Crane then rose, and told them some of the reasons why he wished to reside among them—that he could more punctually attend the school, and have greater facilities for acquiring their language; and proposed that he should take the lower part of their present council house, and fit it for the accommodation of his family; and that they should add another story to it, and finish it off for a church and council house with the $160 given to the New-York M. S. by some Christians in Philadelphia for that purpose.

Sacharissa said, that the nation agreed to his plan; and that if he would finish the lower story, they would add another to it, or that he might select a site among them, and the nation would help to build him a house; or that a house belonging to the Pagan party might now be purchased for $50, and fitted up for his use: and that in either case, the house so prepared, should be appropriated to the use of Mr. Crane, and of his successors among them.

We then informed them, that our great Father, the President of the United States, wished the females at all the Missionary stations taught the arts of spinning, knitting, weaving and sewing, and asked if the Society should send a woman among them to teach their young women these things, whether they would be glad to receive her?

Sacharissa replied,

Brothers,—Some young women among us, want to learn these things, and there is nobody here to teach them, and we would be glad to have some one very much.

We then observed to them,

Brothers.—Your nation having agreed

to come under the care of the U. F. M. S. and to submit to their plans of Missionary operations, we are authorized, on their behalf, to promise to continue a Missionary and Teacher among you, so long as they are able and shall consider it expedient; and we hope you will profit by the instructions you may hereafter receive.

Having thus verbally renewed the covenant on the part of the U. F. M. S. Sacharissa said,

Brothers—We are thankful for the good talk delivered to the nation. We are determined to profit as far as we can, and to send our children to school, so long as there is a schoolmaster at Tuscarora. I have got to be an old man, and I hope that when I am laid low, these young men will carry on these good works.

We then observed to them in conclusion—

Brothers,—We are glad to find among you a disposition to improve. We hope the same disposition will remain among the young men, to every thing good, that has been manifested by their fathers. We hope you will continue to love and pray for the Missionary and the good Society, while they are praying for you. Brothers—we now bid you farewell; hoping that before you die, you may all get an interest in Christ, and that if we never meet again in this world, we may meet again in Heaven.

The council was then closed with prayer by Mr. Strong.

After the Council, the undersigned had a conference with Mr. Ransom, who at present occupies a part of the Mission House, and has the farm from Mr. Crane, on shares, as to his willingness to become a Missionary farmer on the plan of the U. F. M. S.—We handed him the plan of the government of the United States, of Missionary stations which shall be approved, and the copy of the general principles on which the U. F. M. S. conduct Missionary operations, at their respective stations. After perusing these documents, he stated, that he was not ready to give an answer immediately, but would send it on to the Commissioners at New-York. We have since received his answer, accepting the proposal.

Mr. Ransom now has the farm on shares from Mr. Crane on the following terms, viz.—He receives two thirds of the proceeds of his own labour, and Mr. Crane one third. Mr Crane two thirds of the fruit, and Mr Ransom one third. The time for which he has engaged is three years, from the 1st of May last, subject of course to any arrangements of the Board of Managers.

The house now occupied by Mr. Crane and Mr. Ransom, is 24 by 28 feet, two stories high, and in excellent repair. The barn is large enough to contain all the produce that can now be raised on the farm. The fences are in need of considerable repair, and the farm, under proper management, is capable of affording sufficient provisions for the Missionary establishment at Tuscarora.

The undersigned, though they felt it their duty to consult Mr Ransom on the subject, have their doubts as to the expediency of appointing a farmer at that station. A considerable sum of money must be expended in clearing new land, and putting the improvement in good fences, on the supposition that the farm is to raise sufficient produce for a Missionary family. The Tuscarora Indians are surrounded by cultivated farms: and therefore do not need that instruction in agriculture, which is indispensable for tribes in a more insulated situation, and it is believed that sufficient produce may be obtained in the western part of this state for the consumption of the Missionaries free of expense to the Society. If, however, the Board should deem a farmer indispensable to this establishment, we have no hesitation in recommending Mr. Ransom as a suitable person for that office. He and his wife are both members of the Presbyterian church at Lewiston, and have in that vicinity an excellent character for piety and discretion.

The undersigned recommend the following measures, as highly expedient for the interests of the Mission at Tuscarora, viz.

1st. That an additional female teacher be sent there as soon as practicable. The females in the tribe receive now, little or no instruction in domestic economy, tho' they need and wish it much. Mrs Crane has neither the time nor opportunity of communicating it to them. If Mr. Ransom's family should be employed as Missionaries, the female part of his family might attend to that duty, otherwise some person ought soon to be designated to that office.

2d. That the Rev Mr. Crane be permitted to remove from the farm to the centre of the Indian village, provided his removal can be effected with little or no expense to the Society.

Mr. Crane now lives on the post road to Lewiston, at least half a mile from the Indian village; in going to which he has to ascend quite a steep mountain. He has very little intercourse with the Indians except on the Sabbath. A residence among them would contribute to his personal comfort—would enable him more punctually to attend to the instruction of the children and youth—to visit the sick—and to acquire a knowledge of the Indian language. He ardently wishes for the removal. The Indians also wish it, and it is believed that the removal may be effected with little or no expense to the Board, on either of the plans suggested by the nation, as Mr. Crane could no doubt interest his friends at the west in the object, and in all his communications with the Commissioners, seemed rather to desire the permission of the Board for his removal, than *means* from them in order to accomplish it.

3dly. That in case a farmer be not appointed for the Tuscarora station, the farm be either sold, and the proceeds funded for the benefit of the Society, or that Mr. Ransom be suffered to remain on it, on the terms stipulated between him and Mr. Crane.

Having completed the objects of our commission at Tuscarora, the undersigned repaired on Tuesday the 12th of Dec. to Buffalo. On Wednesday we visited the Seneca village, and requested the interpreter, Thomas Armstrong, to summon a council of the chiefs and warriors the next day at 10 o'clock. We also had an interview with the Catechist, Jabez B. Hyde, and the Teacher, Mr. James Young, who respectively consented to be placed under the care of the U. F. M. S. so far as relates to Missionary purposes, and to receive from them either a salary or a support, as they may judge expedient.

The Commissioners met with the Seneca Chiefs and Warriors, in Council, at their council house in Seneca Village, on Thursday the 14th Dec. 1820, and after the Council was opened with prayer, by the Rev. Mr. Rowan,

Capt. Pollard rose and said—

Brothers,—We have come together this day, agreeably to the notice we had. The Great Spirit has appointed this day, and permitted us to see one another. We have covenanted together to keep the commandments of God, and we are very happy to meet with you this day. We thank the Great Spirit for preserving you on your journey, and for bringing you to our council-fire in health and safety.—We bless God for his goodness this day. We hoped when one of you was here before, that if we should not see each other's faces again, God would preserve you, and that if we never met again here, we would all walk in the light and hereafter meet in heaven. We now feel particularly thankful, that we are permitted to see one another again, this day.

Brothers,—Our failings and troubles are well known to you. Our nation are now in two parties. This grieves us.—We had hoped the two parties would have been together this day to hear you. But you see our number is small, and we hope you will bear with it. We are sorry there are no more here. As you have come a great distance, we suppose you have something important to communicate. We are now ready to hear you.

Mr. Rowan then observed, that we also felt thankful to the Great Spirit that we had been preserved on our long journey, and were permitted to see them in health around their own council-fire. We have been sent here by the Society that has covenanted with you, and before delivering any remarks of our own, we will read to you the talk which the good society has interpreted. (This talk was the same as that sent to the Tuscaroras.)

After this, further explanations were given as to the nature and origin of this new Society, (the U. F. M. S.) and they were told that the N. Y. M. S. would no longer exist by that name, but only as in the United For. M. Society.

It was then distinctly asked, "whether they were willing to be placed under the care of the U. F. M. S. So far as relates to Missionary purposes?"

Young King rose and replied:—

Brothers,—We have understood your talk. There is a variation on our minds, you must pity our case. It is for want of wisdom. If you will be so good as to give us a chance to inquire into it, we will be glad. We understand all you have explained so far. But one thing puts us on a deep study. Mr. Strong was present at the time when the covenant was made—and we then covenanted with the good society. Some think there might be a chance now to undo that covenant, if we come under the new society, and join in with the different denominations. We wish you to explain this. We wish to have a fair understanding how we can do this, consistently with our former covenant. We would like to have the talk of the good society again read, and when we understand every thing we are ready to answer.

The talk was accordingly again read, & the difficulties which seemed to trouble them were removed by further explanations. They were told that there was no chance of breaking that covenant—that the same people in this new society would still keep the same covenant; and that we were fully authorized to renew this covenant on the part of this new society. After this.

Young King rose and said:—

Brothers,—We give thanks to God for life and health at this time of day. We thank him that we are met here in peace and brotherly love. We now fully understand it. Our difficulties are past.—We return great thanks to you for your long patience, and for explaining it to our full understanding.

Brothers,—We remember the first time when you were sent on, and we covenanted with you. We explained to you then, the reason why we were so behind hand. Some thought then if we accepted the gospel, that when the old people were gone, the preachers might bring in a bill of cost against us. But it was then explained as being only for our good, and that the good society did not look to our nation for any reward from us; but only from the Great Spirit. Then we fully understood the matter. There was no longer any trouble in our minds, and we covenanted with you.

Brothers,—The worst difficulties that come on us, are from the Quakers. They have a particular way. They wish to instruct us in the things of this world.—They tell us, that they have a great feeling for us. We called a council at Tonewanta. They tell us that the Ministers of the gospel are undermining us, & eating out our lands from beneath us, and that we will not know it, till it comes, & we shall all cave in. They tell us, if we encourage these Ministers, we will not have a bit of land by and by. They trouble us and perplex us, and some do not know what to think of it.

Brothers,—Notwithstanding all this, you may be sure our minds are as strong, as when we first covenanted. We are determined nothing shall break up our minds. We will hold fast to the covenant, as our best good. All the good people have joined together to help. We are thankful for it. Dr. Morse called here. He was going westward to see the Indians. We saw the President of the U. States had a voice in it. When he returned, we saw him and he told us many things. We were thankful to him for all he said. Now as all good people have joined together to help the Indians, we have to thank you for your great trouble in coming here to see us, and we are now very willing and glad to come under this new society.

Mr. Rowan then observed—

Brothers,—We have been patient, and we are glad to see you cautious. We esteem your caution as a proof of your wisdom, and we hope you will always exercise it in your dealings with white men—We are now ready to renew the covenant with you on the part of the new Society

The covenant made with them by the N. Y. M. S. on the 29th of Jan. 1819, was then renewed by the following endorsement, viz.

"The Senecas, Onondagas, and Cayugas, on the Buffalo Reservation, having agreed, in council, to be placed under the care of the United For. Missionary Society, so far as relates to missionary purposes, and the U. F. M. S. having agreed to keep this covenant in case such consent was obtained, the within covenant was formally renewed on the behalf of the U. F. M. S. by the undersigned, agreeably to the instructions given them.

STEPHEN N. ROWAN,
PASCAL N. STRONG,
Commissioners of the U. F. M. S.
his
THOMAS ✗ ARMSTRONG,
mark
Interpreter.

*Seneca Village, Dec. 14, 1820.*"

[*To be concluded in our next.*]

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*British and Foreign Seamen's friend Society and Bethel Union.*

The annual meeting of this institution was held on Tuesday evening, Nov. 14th, in the City of London Tavern. The [illegible] a large space for ladies, who were admitted through the Committee room only by tickets. They had also very tastefully and beautifully decorated the elegant room of the tavern with flags: behind the chair was one of the largest English ensigns made for a first rate; attached to this was the British standard, and the whole surmounted by the society's flag, blue with large white letters, "BETHEL SEAMEN'S UNION," ornamented with a yellow star, and a dove flying with an olive branch in its mouth. At each corner, near the chair, were Bethel flags also, brought from the ships in the Thames. On the right of the Chairman was spread an American ensign; and on the left, over the music gallery, a Welsh flag, blue, and white letters—"CYFARFOD GWEDDI," that is, prayer meetings. This flag was brought from the Welsh tier, where it is regularly hoisted. At the lower end of the room, in one corner, was a red flag, with the word "PREPETH," i. e. preaching, used among the Welsh on the Thames; and on the other, a large Bethel flag, made at Greenock, and rescued from the recent wreck of a vessel, after a long voyage, near Margate.

Precisely at six, P. M. the Rt. Hon. Admiral Lord *Gambier*, G. C. B. took the chair. The scene was deeply interesting, and the circumstances of the evening most important to the best interests of our marine population. The platform was well and respectably filled: on the right of the noble Admiral sat Captain C. M. Fabian, R. N.; Sir G. Mount Keith, Bart. R. N.; and Capt. C. Allen, R. N. one of the Secretaries; several ministers and ladies of distinction also, with B. Shaw, Esq. the Treasurer, filled up the right of the chair. On the left were Lieut. T. G. Nichols, R. N. and Mr. E. Sparkes, (from the Duke of Wellington's army) secretaries; also Capt. Lamb, R. N. Capt. Crisp, of the army, Lady Leigh, and other highly respectable females, with several distinguished merchants and ministers of the gospel. The foot of the platform was covered with cabin boys, the hinder part with sea Captains, and the end of the room discovered a large company of pious seamen, from ships coasting and foreign.

After the Report was read, most of the above gentlemen addressed the meeting, as did also the Rev. Messrs. Edwards of Greenock, Cox of Hackney, Irons and Curwen of Hull, Parker of Bristol, M'All and Davis from Wales, A. Brown and Smith of Penzance. Lord Gambier expressed his high gratification in attending the meeting, and commenced the collection after it by presenting a check for 10 guineas, which liberal example was immediately followed by B. Shaw, Esq. and others of the company. We have not room for the very interesting speeches delivered on this occasion, but the following anecdote, related by Mr. Shaw, is too remarkable to be passed over:—

"Some time since, a lady, whose name has been respectfully announced since we met, and whose time has been much devoted to promote the objects of this institution, going on board a ship of war was received by an officer on deck, not without respect, but accompanied with many of those expressions which unfortunately are too frequent in the lips of sailors; the lady expressed her wish that while she was on board he would have the goodness to desist from language of that description; he professed his readiness to oblige her, and during the period of her being on board, not one oath escaped his lips. She pursued her course, distributing to the sailors her tracts and Bibles, and, above all, her admonitions: on her return she was accompanied by the same officer, and took an opportunity of thanking him for his kindness in attending to her request; he expressed his readiness to oblige her on any occasion, and said there was nothing she asked him to do that he would not do. 'Then (said she) I'll thank you to read that book,' giving him a Bible. (*Applause.*) He felt himself surprised, (or, if you please, taken in,) but considered that as he had given his promise, he was bound to fulfil. The lady afterwards visiting a distant part of the country, went to the church, heard the sermon, and was returning, when the clergyman, running after her, said, 'If I mistake not, I am addressing such a lady?' (mentioning her name,) 'That is my name, (said she,) but I have no recollection of you.' 'No, Madam, (said he,) does not your ladyship recollect visiting such a ship, and giving an officer a Bible?' 'Yes, (said she,) I do.' 'Then, Madam, I am the person, and the good effects of it are what you have seen this morning.'

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## *BRITISH* (BAPTIST) *MISSIONARY SOCIETY.*

A correspondent of this society, in giving an account of the state of religion in the county of Devonshire, remarks:—

"I rejoice to hear that you are at your posts, and that the *Heathen at home* are the objects of your care. *Many, many* eager inquiries have been made by respectable friends concerning its moral state. We have 472 parishes, more than 382,000 inhabitants, a general darkness pervades the whole, and I do not think that 30,000 of them hear any thing like the gospel!—

"A church has been collected at Crediton of about 47 members; but their minister has been driven from them by *starvation*. But, gentlemen, shall it be left? Sixty pounds a year might support a labourer at that place; and there is not a more important missionary station in Hindoostan."

SCOTLAND.

## *EDINBURGH & LEITH SEAMAN'S FRIEND SOCIETY.*

We have much pleasure in announcing that this society, which was instituted a few months ago, exclusively for the benefit of the seamen at Leith, has already been able to carry into effect an im[illegible] time, on board the Westmoreland. On Sabbath [illegible] second dock. Although the number of vessels in harbour at present is few, yet on each of these occasions the congregations were numerous, and must have exceeded 400. A scene so solemn, and so deeply interesting, has never, we believe, been witnessed in this place; the service commanded the most devout attention, and from the favourable impressions which appeared to be made, the happiest results may be anticipated.

IRELAND.

## *BAPTIST IRISH SOCIETY.*

Letters from the ministers and readers in the employ of this society, give interesting accounts of the progress of the numerous schools under the patronage of this institution. At present we shall make but one short extract from the "Irish Chronicle" for December, which will show that "His Holiness's" opposition to "education in Ireland," will be of more solid benefit to that oppressed country than he intended.

*From the Rev. Josiah Wilson.*

*Sligo, Oct. 24, 1820.*

There remains yet much land to be possessed, and great solicitude among the inhabitants for the blessings of education; nor will any efforts by the enemies of the present system of education be effectual to prevent it, but the *adoption of another system* excluding the use of the scriptures. This seems to be the persuasion of his *Holiness* himself, as expressed in another *Brief*, that has been issued from the palace of the Propaganda Fide!

I send you this document on the subject of "Education in Ireland," and am persuaded you will think with me that it is a fresh evidence of the good that is doing in this country. Yes, sir, our enemies themselves being the *witnesses* and the *judges*, knowledge is increasing, scriptural information is extending, and therefore *anti*-scriptural systems are trembling to their base. You will perceive in the paper, in a parallel column with this *apprehensive* document, advertisements of public meetings to be held in this town, for the very purpose of promoting what is there apprehended, viz. the furtherance of education and the circulation of the scriptures.

SWITZERLAND.

## *BASLE MISSIONARY INSTITUTION.*

*Opening of the Missionary House*

A large and commodious house having been lately purchased, and fitted up for the reception of the students, a meeting of the friends of the institution took place, on the 20th of June, for the purpose of opening the house for the objects of the institution. Dr. Steinkopff's visit to Basle, on the service of the British and Foreign Bible Society, was the time chosen for a solemn service, in dedication of this house to the glory of God.

About 400 persons assembled in the school room of the institution: among them were the clergy of the town and of the canton, the greater part of the Professors of the university, and some of the most distinguished members of the government.

The ceremony began by a hymn, in character resembling that of Dr. Watts—"Come, Holy Spirit, come"—and a prayer by the President of the society, Mr. *Von Brun*. He afterwards expressed, with remarkable feeling, the sentiments which filled his heart on this occasion. His spirit of seriousness and piety seemed to be diffused through the whole assembly.

Mr. *Blumhardt* gave a succinct narrative of the rise of the institution.

Dr. *Steinkopff* then spoke—and with peculiar effect; both because formerly, as minister at Basle he was intimately acquainted with very many present in the meeting, and many to whom his ministry had been blessed; and also as from him had originated the first idea of forming this missionary institution. He urged them to give by the example of the people of England; and indeed by the example of the Heathen themselves, who in their rites did not hesitate to sacrifice their children; and concluded, by asking for the prayers and the assistance of his hearers, on behalf of this institution.

After Dr. Steinkopff, there arose up a young student, named *Felix P. Jaremba*. He is of one of the principal families of Russian Poland; but has left all, that he may go forth and proclaim to the Heathen the glad tidings of salvation. The students had, the night before, begged to be permitted to express their gratitude on this occasion, and they chose Mr. Jaremba to be the organ of their sentiments. His seriousness and energy spoke even as much as his words.

Mr. *Stockmeyer* and Mr. *La Roche*, ministers at Basle, then addressed the meeting, which was closed by Mr. La Roche with fervent prayer.

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For the Christian Watchman.

## *"REVIEWER" REVIEWED.*

The "Christian Disciple and Theological Review," is a Unitarian periodical work published in Boston. In the number for November and December, 1820, there appeared a "Review" of Mr. Southey's Life of Wesley, in which that work is recommended as an "Able and impartial History of the rise & establishment of Methodism." The following observations have respect to the "Review" *chiefly*, as the Reviewers, by recommending that history, have become answerable for the sentiments it contains, so far at least as they are given in the Review.

It is a matter of no importance to Wesley at this time, whatever opinions men form of his character and labors; and it would be of as little to the living, were not his character identified with the religion he taught. "Methodism," so called, claims him, under God, for its founder; and having had a rapid growth, and acquired considerable influence in the world, causes him to be more spoken of than most other men. Nor is it surprising that men should form different opinions of some parts of his conduct & the motives which influenced them; but it is not so easy to account for the unqualified censure and odium thrown upon that religion, the happy effects of which have been experienced by hundreds of thousands in christendom, and which continue to be experienced in its widening course at the present day. But it is most of all to be regretted that men possessing learning, and professing christianity, should lend their aid to check the progress of piety, by recommending a work which strikes at the root of all vital godliness, while it represents experimental religion as "superstition and fanaticism," and invidiously casts a shade on the character it professes to delineate. The best apology we can make for the Reviewers is to suppose they possessed but little knowledge of Wesley and Methodism previous to their reading Mr. Southey's history; and we are the more inclined to think thus from their own words: "An able and impartial history of the rise and establishment of Methodism was a desideratum before the appearance of this valuable work." Such a work might be a desideratum with the Reviewers, but not with those who had read the equally "able," and more "impartial" history of the same events by Dr Thomas Coke, and Mr. H. More, or that by Dr. John Whitehead, or any of the unprejudiced biographers of Mr. Wesley.

The attention of the Reviewers is directed chiefly to those parts of Mr. [illegible] history which treat upon what they call Wesley's "enthusiasm, fanaticism and superstition;" his dispute with the Calvinists, and what they consider the "evil effects of Methodism." imental religion, because we knew them, we were not disappointed that those "who, of themselves, think ardor comes from hell," should represent it as "fanaticism." But we cannot dissemble that in one respect we are disappointed. It was reasonable to expect that the Reviewers would correct the errors of the work passing under their eye, at least the palpable ones; that if they saw any disingenuousness, any attempt to make a false impression by stating facts out of their proper time and connection, any false coloring, any attempt to magnify the errors, or withhold the "meed of praise" due to the subject of the history they were reviewing, they would have noticed it impartially, and not have advanced upon it in a two-fold ratio the false insinuations and illiberal reflections of their own. But we are sorry to say that we do not discover in the "Review," the evidence of all that liberality of sentiment which the conductors of the Disciple have professed, and which has been the boast of their denomination: but on the contrary we find that the longest life devoted to the service of God and man, a life the most disinterested and useful, can obtain no praise from them but that which is as cold as the breath of a dying man. We proceed to notice some of the more prominent features of the Review.

As leading to Mr. Wesley's superstition and the fanaticism of Methodism, Mr. Southey and the Reviewers bring forward a story of "various noises heard in and about his father's house while he was at school" at the charter-house in London. But whether the story be true or false we cannot see how it is to affect the character of Mr. Wesley or of Methodism, (although by the way, the Reviewers tell us it "gained the sanction of Mr. Southey's belief,") or how he is to be made answerable for it, any more than for the reported witchcrafts of Salem, we are at present unable to see. They also make themselves merry with what they call a "comical" conversion of a Catholic, at Wexford, in Ireland, who being placed as a spy upon a Methodist meeting, the better to conceal himself, crawled into a sack where he was convicted and cried out. But we who believe in being converted, though we acknowledge this to be more "comical," cannot see that it is a whit more incredible than the conversion of Saul, on his way to Damascus.

"It was at the University, we are told, that Wesley first distinguished himself by his religious zeal. He was powerfully affected by reading the work commonly attributed to Thomas a Kempis *De Imitatione Christi*, and Bishop Taylor's *Holy Living and Dying*. That part in particular which relates to purity of intention, affected him exceedingly. 'Instantly,' he says, 'I resolved to dedicate *all* my life to God—*all* my thoughts, and words and actions.'" We could not have supposed that Mr. Southey and the Reviewers meant to ridicule this part of Mr. Wesley's conduct had it not been accompanied by the following observation: "It is a little remarkable, (say they,) that those who were afterwards noted for extravagant irregularity in their manner of life, should have received a distinguishing appellation from the order and *method* with which they originally lived, picking up, as they said, the very fragments of time, that not a moment of it might be lost." Is it "fanaticism," we would ask, for a man to "dedicate himself to God?" Or does the "fanaticism" consist in his "dedicating *all* his thoughts, words and actions to God?" or in his doing it "instantly" upon conviction of duty? Again, did they mean, by placing what they call "extravagant irregularity in their manner of life," in opposition to "the order and *method* with which they originally lived," to insinuate that they *abandoned that* "order and method," and became loose, immoral men?

What follows is a mere jumble, and such a misrepresentation of facts, as nothing can either justify or excuse.

"They," Whitfield, Wesley, and their companions, "were peculiar in their dress and habits of life, and so abstemious as greatly to injure their health, in consequence of which, one of their number died, and Wesley seemed likely soon to follow him to an early grave. A visit to his friends in some measure restored him, and he was urged by them to leave Oxford, and apply for the cure in which his father had labored for many years. But he obstinately refused, alleging that he thought he might do more good at the University. It was not long after this, however, that he thought himself called to go to America, to convert the Indians; and accordingly in Oct. 1735, he left Oxford for Savannah. There he continued two years, and accomplished little besides making himself obnoxious to the settlers," &c.

It is readily admitted that "they were peculiar," that is, *plain* "in their dress and habits of life," and we add, *self-denied in all things*, that they might have the more to bestow on the poor. But there is no proof that they were so superstitiously "abstemious as greatly to injure their health;" and much less that "in consequence of which one of their number died." It is presumed that reference is here had to Mr. Morgan, Commoner of Christ Church, who left Oxford on the 5th of June, 1732, and died in Dublin on the 26th of August following, as no other of "their number died" at, or near the time of which they speak. Many false reports were put in circulation about this time, of the "superstition and enthusiasm of the Methodists, which, coming to the ears of Morgan's father in Ireland, together with an account of the ill state of his son's health, which had been on the decline more than a year, he wrote to him reproving and expostulating with him. But after the young man's death it was reported that the rigorous fasting he had imposed on himself, by the advice of the Messrs. Wesleys, had hastened his death. On the 18th of October, therefore, Mr. J. Wesley wrote to Mr. Morgan a statement of facts as they really were, and among other things says, "Your son left off fasting about a year and a half since, and it is not yet half a year since I began to practise it." This letter so fully removed Mr. Morgan's prejudices against the Methodists, that a friendly correspondence took place between him and Mr. Wesley, and the following year he placed his only surviving son under Mr. Wesley's care at the University.*

Where the Reviewers got the information that the Methodists, at this time "were so abstemious as greatly to injure their health," "that Wesley from the same cause seemed likely soon to follow" his departed friend "to an early grave," we cannot tell, as there is no mention by any of his biographers that we have seen, of their being injuried at all. But we do find that Mr. Wesley, made two journies to Epworth on *foot*, in the course of this summer, ("going considerably out of his way, to spend a night or two with a friend," says Dr. Whitehead) and returned the second time on the 23d of September, within a month after the death of Mr. Morgan; which he could not have done had his health been as poor as it is represented. And we would observe that Mr. Wesley performed all his journies on foot, during this and the preceding year, and reckons 1050 miles he had *walked* in the course of one of them. It was on one of these occasions, in 1731, that he makes the following remark. "The motion and sun together, in our late hundred and fifty miles walk, so thoroughly carried off all our superfluous humors, that we continue perfectly in health, tho' it is here a very sickly season." ibid. p. 438, 413. This was only the year before the death of Mr. Morgan.

But did not "his friends urge him to leave Oxford, and apply for the cure" of Epworth, in order as the Reviewers meant to be understood; but the *truth* is, his father having become infirm, and his brother Samuel going to reside wholly at *Tiverton in Devon*, he went, that the whole family might once more assemble together, before their final separation by death. White. life of Wesley, 1, p. 434. "But he obstinately refused," say they, to apply for the cure of Epworth, "alleging that he thought he might do more good at the University." If Mr. Wesley is to be credited for his alleged motive, "that he thought he might do more good at the University" the epithet "obstinately," is a transgression of the law of candor and fair-dealing. They should have said he *conscientiously* refused.

"It was not long after this, however," say they "that he thought himself called to go to America, to convert the Indians." It was in January, 1733, that his friends proposed he should apply for the cure of Epworth; and it was on the 14th of October, 1735, near three years after, that he set out for America. We hope his going to America to "convert the Indians," at the request of the Trustees for Georgia, will not be considered a mark of "fanaticism" and "quixotry" by the religious public, whatever the Reviewers and Deists may think of it. We have in more than one instance traced a resemblance between the views of the Reviewers, and those of Deists, respecting religion; and if we may use the term "quixotry" on this occasion, which they apply more generally to the minds of the Methodists, we shall have a striking instance of this resemblance in the case before us. When Mr. Wesley had determined on going to America, "to convert the Indians," a known infidel said to him, "What is this, Sir? Are *you* turned quixote too?—Mr. Wesley replied, "Sir, if the Bible be not true, I am as very a fool and madman as you can conceive. But if it be of God I am sober-minded." Cokes, L. of W. p. 84. We are persuaded that Mr. Wesley, so far from changing his mind in consenting to go a Missionary to Georgia only manifested a continuation and higher exercise of that determined resolution of being separate from the world, which he had evinced in his refusal to solicit the Living of Epworth. But if his motives are to be justified in going to America, yet his conduct there is not so happy as to escape censure, for say the Reviewers, "He did little besides making himself obnoxious to the settlers, and forming an acquaintance with some of the Moravian brethren, which greatly furthered his progress in fanaticism."—They should have said, "furthered his progress" in the knowledge of himself, and his devotion to God. Truth and candor also required them to say, "he made himself obnoxious to the settlers" in the same way that Jesus Christ and the apostles made themselves "obnoxious" to the enemies of the gospel, by his plain gospel sermons, his faithful reproving of sin, and his scrupulous adherence to the rubricks of the Church of which he was a member. Silence in such a case is detraction.

We now come to the important period when the subject of Mr. Southey's history found what he had long been seeking, justification by faith. And here we cannot but express our regret, that Mr. S. and the Reviewers should seem willing to excite a smile, at the expense of the doctrine of the new birth, by their manner of speaking of it. "For several months after his return" to England, say they, "he felt, as he expressed it, that he was sold under sin; that he deserved nothing but wrath, being full of all abominations;" but the reader will learn from the following passage, that he was born again at a quarter before nine o'clock, P. M. on the 24th of May, 1738."

*Vide Whitehead's Life of Wesley, vol. i. p. 427, &c. Dublin edit. 1805.

Do the Reviewers smile at the thought of a mans' being "born again?" or at his noting the time so definitely? If at the former, we beg leave to say to them, "Are ye *masters of Israel*, and know not this thing." But if at the latter, we shall only observe, that if there be such a thing as the New-Birth, there must be a moment when the important event takes place.

Mr. Wesley says an "assurance was given him," at the time above mentioned, "that his sins were taken away, and he was saved from the law of sin and death;" and adds, "but it was not long before the enemy suggested, this cannot be faith, for where is thy joy?" Upon which the Reviewers say, "Here was a plain contradiction in terms—an assurance which had not assured him." We, however, can see no contradiction in Wesley's terms here; and we doubt not if they had attended to that "instinctive logic, which," they tell us, "is grounded on common sense," they would have viewed the subject as we do; and if they had exercised a little more of that "liberality," and "catholic spirit," they recommend to others, they would not have refered Mr. Wesley's assurance and doubts to the same period, contrary to his words, as they themselves have quoted them.

Whether Mr. S. and the Reviewers have rendered a useful service to the public by the compliment they pay the "enemy," as Wesley calls him *alias*, the devil, by substituting for his being, "that instinctive logic which is grounded on common sense," and for his agency in producing sin, "the personified principle of evil," we shall not stop now to enquire. But we would solicit attention to what we concieve a total misrepresentation of Mr. Wesley's meaning, by the Reviewers. They introduce the subject thus: "If all he says of himself soon after this, (his justifycation) be true, we think he had better have remained as he was. How he judged of himself at this time, appears from the result of a curious self-examination in which he tried himself by the test of saint Paul: *If any man be in Christ he is a new creature*, &c. 'First, says Wesley, his judgements are new; his judgment of himself, of happiness, of holiness. He judges himself to be altogether fallen short of the glorious image of God; to have no good thing abiding in him, but all that is corrupt and abominable, &c. Thus by the grace of God in Christ I judge of myself,"—that is, he *now* judged this to be his fallen, natural state. That this was Wesley's meaning, the slightest attention to the examination referred to above, (which is now before us) will show. But the Reviewers have seized upon the opportunity which Mr. Southey's inattention afforded them, to turn this serious business into ridicule, by representing him as saying he had, after the change alluded to above, no good thing abiding in him, but all that is corrupt and abominable;" and then they say, "we think he had better have remained as he was." And we think that theological reviewers have much mistaken the character, and importance of the New-Birth, whenever they misrepresent a man's meaning, for the purpose of ridiculing it, and bringing it, and religion, into contempt.

Connected with the above the Reviewers give us from Mr. S. an "anecdote"—a mutilated conversation which took place between Mr. Wesley on one side, and a Mr. Hutton and his wife on the other, in which we acknowledge the "readiness" of Mrs. H. at repartee; but what has that to do with the subject? The subject is too serious for wit and raillery; we will therefore give, in the following dialogue, the sentiments of Wesley a little more at large than they have done.

W. I believe it is my duty to make you acquainted with what God has lately done for my soul. You all know my former manner of life; "but I must tell you that I was not a christian till within five days past." "Have a care, Mr. Wesley, how you despise the benefits received by the two sacrements."

W. The sacrements never could put holiness into my heart, nor give me an assurance of God's favour, while I remained in unbelief.

Mrs. H. "If you were not a christian, Mr. Wesley, ever since I knew you, you was a great hypocrite, for you made us all believe you were one."

W. I *know* I was not a Christian. I was indeed seeking and striving with all my might, but how to attain I knew not, till it pleased God to reveal his Son in me through faith. "When we renounce all our own works, and come to Christ by faith, then, and not till then, have we any reason to believe that we are Christians."

H. "If faith only was necessary to save us, why did our Saviour give us his divine sermon on the mount?"

W. I do not deny that good works are necessary to salvation; but we must receive Christ by faith, and be born again of the Spirit, before we can have good works, agreeable to our Lord's words, *Make the tree good, that the fruit may be good also*. But if we *go about to establish our own righteousness, and do not submit to the righteousness of God*—to God's merciful method of saving sinners, we shall find our "Lord's sermon on the mount to be the letter that killeth."

H. "Hold! You seem not to know what you say are our Lord's words the letter that killeth?"

W. Not his words, but a misapplication of them.—*I am not mad, but speak the words of truth and soberness.* For many years I sought, by all the means in my power, to justify myself. I denied myself, used the means of grace, fasted and prayed, gave all my goods to feed the poor, visited the sick and them that were in prison; I devoted my body to labour and pain, and gave my whole life, to the service of God and man, as you can bear me witness, and on that account suffered reproach. But all this brought me not peace of mind, because I had an *evil heart of unbelief, ever prone to depart from the living God.* Sinful desires and tempers reigned over me, and I truly *laboured, and was heavy laden.* Thus I continued for a long time; but of late I saw my error, changed my course, renounced my own righteousness, and trusted alone in the merits of Christ for pardon. Then I found what I wanted, a change of heart, power over sin, and peace with God. *What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.*

[To be continued.]

## COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY

JOHN BROOKS,

GOVERNOR OF THE COMMONWEALTH OF MASSACHUSETTS.

## *A PROCLAMATION*

FOR A DAY OF FASTING AND PRAYER.

To whatever attainments the human understanding may have reached in its researches into the properties and laws of the natural world; or however successful may have been the efforts of human reason and ingenuity, in multiplying and improving the productions of the earth, and the means of rendering existence in this world pleasant and desirable, we are continually impressed, by the striking occurrences of life, with a sense, not only of our own intrinsic weakness, but of our ultimate dependence for all our individual & social enjoyments, on the inscrutable but almighty energy of the great First Cause of all things: On this impression, united with a belief of the goodness of God manifested to us, as well in his providential government, as in his special communications of divine mercy, is founded the propriety of observing seasons for publicly imploring the favor and benediction of Heaven:

I have therefore thought fit to appoint, and by and with the advice and consent of the Council, I do hereby appoint THURSDAY, the *fifth day of April* next, to be observed as a day of fasting and prayer throughout this commonwealth. And the people of every religious denomination are requested to assemble at their respective places of public worship on that day, unitedly and devoutly to seek for the blessing of Almighty God on all their interests and concerns; on their Agriculture, that the land may yield plentifully both for man and beast;—on their Commerce and Manufactures, their Navigation and Fisheries;—on the President of the United States, and the National Government;—on the governments of the respective States;—on all Judges & Courts of Justice;—on the Ministers of religion, the instructers of youth, and the rising generation;—on our University, Colleges, and Schools of learning, & on all institutions formed for enlightening the minds, improving the morals, and increasing the prosperity of the community.

And while we invoke the divine blessing on our concerns as men and members of society, may we bow ourselves before the Supreme Majesty of Heaven, and with suitable humility and confession of sins, implore his forgiving grace through the mediation of his Son; and that the religion of the gospel may be better understood, that it may universally prevail, and become the consolation and hope of the whole human kind.

And the people are requested to abstain from all labor and recreations inconsistent with the solemnities of the day.

Given at the Council Chamber in Boston, this sixteenth day of February, in the year of our Lord one thousand eight hundred and twenty-one; and in the forty-fifth year of the Independence of the U. S. of America.

JOHN BROOKS.

By His Excellency the Governor, with the advice and consent of Council.

*God save the Commonwealth of Massachusetts.*

THE WATCHMAN.

*BOSTON, SATURDAY, FEB. 24. 1821.*

We have been censured in the Providence Patriot for giving place to an extract from the Providence Gazette, which contained some free remarks on Slavery, and on "traders in human flesh." The editors express their sorrow, that a paper professedly devoted to the cause of the Prince of Peace, should take sides on a subject, which has been the occasion of much dispute, and division of sentiment amongst our citizens. If our brother editors had paid particular attention to our columns, they would have found that soon after the commencement of our paper, and uniformly from time to time since, we have not ceased to bear our decided testimony against the unwarrantable and iniquitous practice of buying and selling our fellow-men,—a custom contrary to our boasted declaration of independence, hostile to the spirit of the gospel, and odious in the [illegible] ing opinions and practices which in their view are so opposite to the law of universal love, and the duty which we owe to our neighbour, as is the Slave Trade; if, because the majority of a legislature or of the people may by their votes approbate a public officer, who has deliberately given his sanction to a principle, which will tend to the extension and perpetuity of this nefarious, this heaven-daring injustice, our public journals must be silent; then indeed is our circle of usefulness remarkably circumscribed, and we have greatly mistaken our duty. But if, on the contrary, it is our legitimate obligation to encourage the friends of virtue and religion in the way of righteousness, and to bear faithful witness against the works of darkness,—then will we not cease to denounce, as crimes against the good order of society and the authority of God, those bold attempts to "frame iniquity by a law," which will deprive our fellow-beings of that innate liberty, for which our fathers fought and bled, although in so doing we should again wound the tender feelings of those, who do not believe that "all men are born free and equal."

There is no evidence more satisfactory to the mind of a believer that he is interested in Christ, than the exercise of holy love. It implies the existence of every other grace, and impresses on the heart a delightful conviction of the supreme excellence of those objects on which it fixes.—An apostle, under the influence of divine inspiration, has declared it to be superior to faith and hope, because it will especially constitute the felicity of the glorified state above. The most illustrious description of this sacred affection is given us in the words of John, who declares that "God is love." All the glorious perfections of his immaculate nature are displays and modifications of this attribute. "Love is of God; and every one that loveth is born of God, and knoweth God." The same apostle asserts, that "perfect love casteth out fear, because there is no fear in love;" that is, no slavish fear, no unworthy dread of the Divine Being, to whose character it is supremely attached, and of whose holy nature it partakes. Its vigorous actings are the best evidence of the faith which the gospel enjoins. There cannot be a more convincing proof to an individual that he believes in Christ, than an affection to his character as it is revealed in the gospel. Peter, in addressing his believing brethren, and in speaking of their Redeemer, says, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory."—It was intimated by our Lord to Thomas, who, overcome by the palpable evidence of his resurrection, manifested his faith by the exclamation, "My Lord, and my God!" that those who had not seen him and yet had believed, were blessed in a more peculiar sense. The believers to whom Peter wrote were sensible of a most ardent attachment to an unseen Saviour. Their love was accompanied with an ineffable joy which was an earnest of their eternal blessedness. Had they been examined as to an internal witness of their faith, they might have answered with Christian boldness, that they could have no doubt of its reality, for their bosoms glowed with that holy love, which, whilst it assured them of the existence and glory of Jesus, was to them a satisfactory conviction that they were his friends and disciples. In contemplating the properties of this grace, well may we unite with the apostle Paul, who, after treating of divers spiritual gifts, pronounces love to be "a more excellent way." For the increase of this grace, the understanding and the heart should be much engaged in meditating on the glory of God, the displays of his character in his beloved Son, the harmony and holy beauty of divine truth, and on the certainty that all these glories will be the source of ineffable and perpetual bliss to all holy beings in the paradise above.

The Society in Rhode-Island for the encouragement of Domestic Industry have obtained the grant of a lottery from the legislature of that State, "for the purpose of promoting the laudable objects of their infant institution." "The proceeds are to be applied to the encouragement of agriculture, manufactures, and the mechanic arts, in the distribution of rewards to the most industrious and enterprising."

### LUTHER'S DESCRIPTION OF A CHRISTIAN.

A Christian is a child of God, a brother of Christ, a temple of the Holy Ghost, an heir of the kingdom, a companion of angels, a lord of the world, and a partaker of the Divine Nature. The Christian's glory is Christ in heaven, and Christ's glory is the Christian on earth. He is a worthy child of God endued with Christ's righteousness, walking in holy fear and cheerful obedience before his father, shining as a light in the world, a rose among thorns. He is a wonderfully beautiful creature of the grace of God, over which the holy angels rejoice, and attended and ministered unto by them wherever he goes. He is a wonder to the world, a terror to the devils, an ornament to the church, a delight of heaven. His heart is full of pain, his eyes full of tears for a perishing world, his mouth full of sighs, and his hands full of good works.

### *Anecdote of David Zeisberger.*

This valuable servant of Christ was a Missionary amongst the North-American Indians sixty-two years, under the patronage of the Moravians, or United Brethren. He died at the advanced age of 87. After a life eminently devoted to God, and to the spiritual instruction of the Indians, the following was his dying testimony to the efficacy of the Saviour's blood, and his own character as a sinner.—"I have pondered on the whole of my past life before him, and found abundant reason to crave His forgiveness. I rely upon His blood to cleanse me from all sin; I know that I am *His*, and that He, with all his merits, is *Mine*. Some brethren and sisters leave this world in triumph, but that is not my case. I go home with the feelings of a *poor sinner*."

### *Washington's Birth Day.*

Thursday being the anniversary of the Birth of WASHINGTON, that event was commemorated in this town and vicinity. Salutes were fired at sunrise, noon and sunset—and in the evening the Washington Artillery House on Fort Hill was illuminated with transparencies.

### EASTERN LANDS.

A committee was appointed by the Legislature of Maine, to meet a committee of the legislature of Massachusetts, on the subject of the commonwealth's Lands in Maine. We understand that the sum agreed upon as the consideration for the conveyance of all the title and interest of the commonwealth, is $190,000: $10,000 of this sum is to be paid by Maine's proportion of public property in Massachusetts, and $30,000, due from Massachusetts to the Indians, Maine by this contract undertakes to discharge; these deducted, a balance is left of $150,000, to be paid in cash by that state in the course of forty years, at an interest of 5 per cent annually. The interest will amount to $7,500.

RUSSIA.—The University of Moscow is rebuilt on a better plan, and in a style of greater magnificence than before the conflagration. The Emperor, besides his other bounties, has consigned the sum of 400,000 roubles for the erection of a hospital close to the University, for the purposes of a medical school, in which there are at present, at his charge, 200 students, besides those intended for the Academy of Chirurgery. The new cabinet of natural history is also progressively augmenting.

A society for the melioration of prisons has been established at St. Petersburgh, of which the prince Gallitzin is president.

### SPANISH TREATY.

We have satisfaction in noticing the current report, of the truth of which we have no doubt, that the ratification, by Spain, of the Treaty with her, has been delivered, by the Spanish Minister, to our government, and delivered without condition. It is further said, that the Treaty will be immediately laid before the Senate, by the President, for their consideration.—Although it has once received the assent of the Senate, it is supposed that the expiration of the allotted term for its ratification makes it proper, without saying any thing of the question of constitutional neccessity, to submit the Treaty presenting itself, as it does, under a change of circumstances, to the revision of the Senate.

[*Nat. Intell.*

It is worthy of remark, says the Franklin Gazette, that in taking the question in the House of Representatives, on the third Reading of the Resolution on the subject of Missouri, that Mr. Edwards and Mr. Barton of North-Carolina, Mr. Randolph and Mr. Garnett of Virginia, voted against the resolution, and two southern members did not vote.—The resolution was therefore rejected by the votes of members from the south, and Missouri may thank five or six of her southern friends for her rejection.

*Tax upon Travellers.*—The Legislature of Delaware, at their late session, passed an act imposing a tax of 25 cents upon every passenger above 14 years of age, brought into or taken from the said state by any "steam-boat or stage-coach," and 12 1-2 cents upon those between 4 and 14.

The Sheriffalty of New-York is presumed to be worth 12,000 dollars a year, and considered the best appointment in the gift of the council. This fat office has been bestowed on Mr. *Noah*, of New-York, editor of the National Advocate.

*Wild Cat.*—A Wild Cat was killed in Rehoboth, a few days since, measuring five feet in length, and two feet in height.—It weighed 30 pounds. This, it is believed, is the only animal of the kind which has been killed in that town for the last fifty years.—*Prov. Gaz.*

There are 27,200,000 acres of land in the State of Pennsylvania. The United States, according to a report made by the Secretary of the Treasury to the Senate, November 17, 1820, have purchased from the Indians 191,776,538 acres, which is more than seven times as much land as the whole State of Pennsylvania, and something more than three times as much land as the whole kingdom of Great Britain.

The City of Rome, once the proud mistress of the world, contains at present, about ninety thousand inhabitants. Its population decreases near 10,000 annually.

Certain intelligence had reached St. Petersburgh of the death of the Emperor of China.

During the month of January, the American Bible Society received the sum of 3318 dollars and 61 cents; and issued, during the above period, in Bibles, Testements, &c. the sum of 2552 dollars and 98 cents.

### *SAVINGS BANK.*

Deacon ELISHA TICKNOR has been elected Treasurer of the Provident Institution of Savings, in Boston, vice James Prince, Esq. deceased. This appointment is highly gratifying to the friends of the Institution.

We understand that a letter was received in town on Wednesday, dated Washington, Feb. 16, 1821, (noon) stating, that the Bankrupt Act had passed the Senate by a majority of *one*.

George Barrell Emerson, A. M. Tutor in Mathematics and Natural Philosophy in the University of Cambridge, is appointed Principal Master of the English Classical School in this town.

### *ORDINATION.*

On Wednesday last, the Rev. Benjamin B. Wisner was ordained to the pastoral care of the Old South Church and Congregation, in this town. Introductory Prayer by the Rev. Mr. Dwight, of Park-street Church; Sermon, by the Rev. Dr. Woods, of the Theological Seminary, Andover; Consecrating Prayer, by Rev. Dr. Holmes of Cambridge; Charge by Rev. Dr. Osgood of Medford; Right Hand of Fellowship by Rev. Mr. Huntington, of Bridgewater; Concluding Prayer by Rev. Mr. Codman, of Dorchester.

We congratulate the friends of evangelical religion, on the choice and settlement in this ancient Church of a gentleman, who, we trust, will devote his talents to the vindication of those cardinal principles of the gospel, which have distinguished its former Pastors. The memory of Prince and Sewell, of Eckley and of Huntington, will long continue to be cherished with affection and respect; and we hope that to the latest generation, this Church will bear a faithful testimony to the Deity of Christ, atonement through his vicarious sufferings, and the necessity of the influence of the Holy Spirit in the regeneration of the soul.

*Correspondence.*—"Elihu" has been examined, but not found sufficiently interesting to publish.

☞ The communication from N. Yarmouth, signed "A Reader," has but just come to hand, although written nearly a month since. We regret that we did not receive it sooner, as its publication now would be rather unseasonable.

### *MARRIED,*

At Newburyport, Daniel Stebbins, Esq. of Northampton, to Mrs. Elizabeth G. Long.

At Weymouth, Mr. Quincy Reed, of Boston, to Miss Lucy White.

At Dorchester, Mr. John Bartlett, of Milton, to Miss Almira Boyden.

At Charleston, Mr. Timothy Austin, to Miss Parmelia Ball.

In Fitchburg, Mr. Daniel Lapham, aged XC. to Miss Susan Smith, aged LX

At Lancaster, Mr. Ezra Sawyer, 2d, of Stirling, to Miss Eliza Houghton, of the former place.

In Vernon, Vt. Mr. Willard Pierce, of Greenfield, Ohio, to Miss Nancy Curtis of Leverett, Ms. after a courtship of three weeks.

In Reedsboro', Captain Calvin Hawks to Miss Cordelia Buttler, both of Claremont, Ns.

In North Yarmouth, Capt. Reuben Blanchard, to Miss Christiana Lowring.

In Virginia, Mr. John Breezeley, aged 72, to Miss Susan Davenport, aged 18.

In this town—Mr. Thaddeus Conant, to Miss Laura C. Butterfield; Mr. Samuel D. Hunt, to Miss Hannah Carter, of Charlestown; Mr. Wm. Johnson, of Charleston, N. Y. to Miss Prudence Fay; Rev. Elisha Williams, to Miss Rebecca Bridge.

At Wilmington, Del. Mr. Joseph Cheesely to Miss Ann Phillips, *both blind!*

### *DIED,*

In this town, on Thursday evening, Mrs. Betsey, wife of Mr. Isaac Jenkins, aged 34—Funeral tomorrow afternoon immediately after divine service; Relatives and friends are requested to attend without further invitation.—Charles Tyng, youngest son of E. T. F. Richardson, aged 4 months. On Wednesday evening last, after a tedious illness, Mrs. Hannah Jenkins, aged 26, wife of the late Mr. Elijah J. and eldest daughter of Mr. John Sullivan.

In Newton, Mr. Jonathan Cook, aged 82.—In Lexington, on Sunday last, Mrs. Rebecca, wife of Capt. David Wellington, aged 43.—In Westborough, Mrs. Dorothy Stevens, wife of Mr. Jacob S. aged 66—At Winchendon, capt. Jacob Wales, aged 74.—In Marlborough, Capt. Moses Wood, aged 81—In Oakham, Mrs. Mary Bullard, wife of Capt. Silas Bullard, aged 70.—At Middletown, Con. Wm. J. Macdonough, son of capt. Thomas M. aged two years and 3 months. In Waterville, Me. Mr. Lemuel Toby, Jr. aged 36—Mr. Murray, late of Brunswick. In Jefferson, Mrs. Eliza, consort of Mr. Francis Shepard.—In Ipswich, Mrs. Mary Thorndike, aged 89.—In Beverly, capt. Samuel Lamson, aged 56—Mrs. Lydia, wife of Mr. Joseph Baker, 2d. In Salem, Miss Martha, daughter of Mr. Thomas Farless, aged 41.—Josiah Tappan, 15. In Amherst, N. H. Mr. Ebenezer Kimball, aged 81.—At Northampton, Mr. Erastus Dwight, aged 64. At Portland, Mrs. Sarah Brazier, aged 36; Mr. Thomas R. Flint, aged 67.

In Maryland, Nell Courcey, a negro woman, aged 130. She had been deaf and totally blind for the last 16 years, but enjoyed good health till a few days before her death. Also, Sarah, a negro woman, aged 105. Both these women were born in St. Mary's county, where their births are on record.

At Bristol, John, aged 6 years, son of Mr. John Gooding, killed by striking his forehead with the head of a hatchet with which he was cutting on some wood.

In Portland the 17th inst. very suddenly, in a fit of apoplexy, Mr. WILLIAM MOODY, in the sixty fifth year of his age.

CHAPIN'S SERMON.

JUST received, and for sale by LINCOLN & EDMANDS, 53, Cornhill, A Sermon, delivered by Rev. Stephen Chapin, at North Yarmouth, in commemoration of the Landing of the Forefathers of New-England. Price 25 cents.

February 24.

## SACRED POETRY.

### A HYMN,

*Composed by the Rev. E. S. Ely, D. D.*

And sung Feb. 11, in the Third Presbyterian Church in Philadelphia, after the Rev. Wm. Ward, colleague of the Rev. Dr. Carey, and the Rev. Mr. Marshman, had preached. A collection of $108 and *a small gold ring*, were taken up in aid of the Serampore Missionary College.

THOU Giver of each perfect gift,
To thee our hearts and hands we lift;
O give us favor in thy sight,
Though we present thee but a mite.

Let Christian colleges arise,
To make the Eastern Indians wise;
And may our God these fountains bless,
To water trees of righteousness.

Lord, let them send forth streams of grace,
Till India's deserts change their face,
And like the garden of the Lord,
Yield the sweet spices of the word.

From Serampore let preachers go,
Millions to save from endless woe,
And millions to salvation turn,
Whose love with Horeb's flame shall burn.

CAREY and MARSHMAN long preserve,
Our dear Redeemer's cause to serve;
And in thy plenitude of grace,
Restore thy WARD to their embrace.

Through them may thy most blessed reign
Extend o'er India's mighty plain,*
And every *caste* in Christ be one,
From rising to the setting sun.

* Hindoostanee, or India within the Ganges, in which Serampore is situated, is all a plain, so that one may travel hundreds of miles in different directions, and not see a hill of any consequence.

## MISCELLANY.

### *EVIL CUSTOMS AND OPINIONS.*

[Extracted from Mr. Chapin's Sermon.]

We should labor to abolish bad customs, and to correct dangerous opinions. These, when long settled, are often permitted to pass on from century to century. In the dark ages, an opinion generally prevailed, that character, and right and wrong, might be known by the smiles or frowns of heaven. Hence in cases of private quarrels, an appeal was made to the lot, or to single combat. They presumed that God would interpose, and decide according to the righteousness of the cause. This false sentiment, during the prevalence of the feudal system, involved the high spirited Barons of Europe in almost perpetual war. When difficulties arose, they made an immediate appeal to the sword; and victory, in their view marked the innocent, and defeat, the guilty. Thousands of lives have been lost in consequence of this barbarous practice. But the light of truth gradually corrected the error, & the habit of settling disputes by a resort to arms, was exchanged for the right of trial by jury.

A belief was long maintained in the church, that heresy in religion was an offence against the state, and that earthly tribunals had a right to sit in judgment on the consciences of men, and to award to the unhappy man, who dared to swerve from the dominant faith, stripes or chains, banishment or death. In consequence of this cruel sentiment, what tortures have been endured, what oceans of blood have been spilt! How many thousands have been bound and lodged in the gloomy prisons of the inquisition, that papal court, black and rank with infernal deeds! Even the pious ancestors of N. England brought with them the same mistaken opinion. They showed, by their subsequent conduct, in banishing Williams, and in hanging the Friends, that their cry in their native land, was only against the *application*, but not against the principles of persecution.

By this remark, we do not intend to insinuate, that they were constitutionally more intolerant and cruel, than their liberal posterity. Persecution was the error of the times, and the legitimate offspring of their misapprehension, respecting the rights of conscience. Had they possessed the light of the moderns on the evil of forcing uniformity in religious belief, they would have been equally catholic.

But this error of subjugating the right of private judgement, either to the civil, or to the ecclesiastical jurisdiction, has been in a great measure corrected. And it is devoutly to be desired, that the day may soon arrive, when this principle, this grand source of religious oppression and tyranny, shall be utterly and forever, banished from the church and world. For the light, which has been shed on this subject, we are, under God, greatly indebted to the immortal writings of Milton, Locke, Owen, Sidney, De Laune, and many others. These men and others of later date, some of whom are now on the stage, have stated and defended the ground of free toleration in matters of religion, with a clearness and force of argument, that cannot be fairly obscured or destroyed. These men have not only done immense good to their posterity, by slacking, and nearly stopping the tide of religious persecution; but they have set in motion principles of rational freedom, which will continue their march, and multiply converts, till religion becomes as free as the water we drink, or the air we breathe.

The time has been, and not many years since, when slavery, and the slave trade, were strenuously advocated, not only by those selfish individuals, whose whole interest was embarked in that abominable traffic, but by some of the highest statesmen in the British parliament. And even by some, who profess to preach good doubt [illegible] men, have polluted the sanctity [illegible] the [illegible], by pleading that some men have a right to enslave others, and to deal in the souls of their fellow mortals! So popular, and so general has been this opinion, that many good men have been so far blinded as to give it countenance. In the year 1621, the first Africans, that were ever transported to this country, were brought in a Dutch vessel, and sold for slaves in the State of Virginia. If from that period you could count up all the wars of the petty chieftains of Africa, which have been carried on to capture their own countrymen to drive them to market; could you know all the tears and anguish of husbands and wives, mothers and children, when those tender bonds, by which they were united, were cruelly broken forever; could you see all the wretchedness of these miserable beings, while, loaded with manacles, and stowed thickly away in slave ships, to breathe a polluted and pestilential air; could you see all the bones of those unhappy victims, who have found a watery grave, while passing from continent to continent, and could you realize all the miseries of those who survive, while feeding on a scanty subsistence, labouring under a hot sun, and driven on by the whip of a cruel task-master, you would be prepared to see what infinite evils would be prevented by the abolition of this diabolical practice.—Confident we are, that it will come to a close. There is a righteous Judge, who sitteth in the heavens. The day will come, when he will make inquisition for blood; and tremendous must be the doom of those, who have lived and died in labouring to continue the cruelest servitude. Ethiopia shall soon stretch out her hand unto God, and her sable tribes, no longer the sport of avarice and cruelty, shall become an important branch of the heritage of Christ.

God, of late years, has reared up able advocates to plead her cause. The writings, and the unwearied efforts of Clarkson & Wilberforce, have been blessed to the entire abolition of the slave trade through the Empire of Great Britain, and in many of the kingdoms of Europe. The wound which has been inflicted on this execrable custom is deadly, and it must expire under the reiterated blows of the hand of justice. The evils which these men will prevent, and the good which they will achieve, transcend not only all the powers of language, but even our most exalted conceptions. Millions of unborn generations will have reason to rise up and call them blessed. These men will leave behind them a monument, which will embalm their memory, and transmit its blessed influence through all the subsequent periods of time.

That retaliatory wars are right, has been maintained from the days of Cain to the present period. This single principle has turned this earth into one vast slaughterhouse, or an aceldama of blood and golgotha of bones. One half of the human race have ever been employed in fabricating the instruments of death against the other half of their fellow mortals. The ancients had such views of the miseries of war, that they traced its origin to the world of darkness. They maintained "that it was brought thence by the assistance of furies, and that only the most furious of the furies, Alecto, was fit for the infernal office. As the poets describe her, she is armed with snakes without number, and blows her blast in the trumpet of hell. Pan fills all the space around her with mad uproar. Bellona, in frantic mood, shakes her scourge. And the unnatural, impious fury, breaking every bond asunder, flies abroad, all horrible to behold, with a visage besmeared with gore." O how much would the world be indebted to the man, or body of men, who should evince the wickedness of this principle, and thus stay the fountain, which has so long poured out such floods of destruction? But though human efforts have as yet failed in correcting this evil, yet we have assurances from the oracles of truth that war, in all its characters, will be chased from the earth before the growing light of the gospel of peace, before whose brightness no darkness can stand.

### THE THEATRE.

We have read with much pleasure some interesting reflections in the Georgia Missionary, relative to the late solemn providences with which the city of Savannah has been visited in less than 18 months past. The death of the Rev. Dr. Kollock—the awful conflagration of that late beautiful city—and the malignant fever which prevailed there in the last summer—are severally depicted by the pencil of a master, and the pen of an evangelical moralist. These melancholy events were indeed followed by a day of humiliation and prayer, with thanksgiving for the removal of divine chastisement. But it appears probable that no general reformation has followed; on the contrary, a forgetfulness of God has been too apparent. After many pertinent remarks, our author proceeds—

"But what is the present condition of Savannah in relation to the late solemn rebukes of providence? We *ask*, but do not *answer* the question. That many will derive present and eternal benefit from them, we would charitably hope. But it is the duty of all to beware, lest they be hardened through the "deceitfulness of sin." It has been frequently remarked, that "*Savannah was never gayer than at the present season.*" But we rely not on vague report, for the best men are often slandered.

There is one fact, however, announced in the newspapers, to which we solicit particular attention, and which we are utterly unable to reconcile with our sense of propriety;—we mean the opening of *The Theatre* during the present winter. Who would have supposed, that such a performance would have been ushered in as "an afterpiece" to a day of *Humiliation and Prayer*, or that stage actors would be permitted to tread on the very heels of death! It would seem that the citizens of that place had seen TRAGEDY enough for more than twelve months past—a tragedy in which death was the hero, and the members of their own families, and the companions of their own bosoms were the *real* victims;—and to wind up all the solemn scenes which God has lately exhibited before their eyes upon the stage of life with a FARCE, is not to be expected of rational beings. If any man wishes to weep, he is not under the necessity of looking upon a picture of feigned woe, or of hiring a performer to touch his sensibility;—let him go to the burying ground, and look upon a *thousand* recent graves, whose tenants have just felt the chill of death, and if his heart has not become hard as that marble which tells the names of those who sleep below, *his head will become waters, and his eyes a fountain of tears.*

"It is not necessary in this place to discuss the moral tendency of theatrical exhibitions. In the judgment of the pious, their effects have generally been deemed immoral and questionable at least, even in the estimation of the reflecting and candid. But this is not the point now to be settled. Were the amusements of the Theatre susceptible of a complete vindication, under certain circumstances, which it is not necessary for us to affirm or to deny, they certainly appear with a bad grace, in a time of public affliction. They form too, a poor testimony of gratitude to heaven for the removal of recent calamities. While the ruins of a sweeping fire are still staring a people in the face, and while the "mourners go about the streets," covered with the habiliments of woe, it is utterly impossible for us to suppose, that there is a demand for the noise and bustle, and mockery of the stage. At such a time, when the living can look back upon the deep waters through which they have been led, and which are now made to recede by the rod of mercy which has been extended over them—the harp of earthly joy might well be hung upon the willows, and the songs of Zion be substituted in its place. The doors of the Theatre ought to be closed with a double bolt, and the afflicted, grateful and humble citizens should crowd around the publick altar, and cry "Spare thy people, O Lord, and give not thine heritage to reproach."

*From a London paper.*

### STATISTICS.

In Great Britain, the number of men capable of bearing arms, *en masse*, from fifteen to sixty years of age, is 2, 744, 847, or about four in every seventeen males.

The total number of inhabited houses in England, in 1801, was 1,474,740. In the surveyors of the house and window duties returned 886,412; and in 1781, 1,005,810

In 1801, the proportion of persons to a house in England were five and two thirds; in Wales, five; in England and Wales, five and three-fifths; in Scotland, five and two fifths; and in Great Britain, five and five-ninths.

The total of the male population of Great Britain, in 1801, was 5,450,292, and of females 5,492,354, which is in the proportion 100 females to 99 males.

There are in Great Britain six millions of males, and in Ireland, three millions; of whom, in the year 1812, 807,000 were in arms, that is in the proportion of one to eleven.

In Great Britain there die every year about 332,700; every month, about 25,592; every week, 6,398; every day, 914, and every hour, about 40.

The proportion of deaths of women to that of men is fifty to fifty-four.

There are about 90,000 marriages yearly; and of sixty-three marriages, three only are observed to be without offspring.

In country places there are, on an average four children born of each marriage. In cities and large towns the proportion is seven to every two marriages.

The married women are, to all the female inhabitants of a country, as one to three, and the married men to all the males, three to five.

The number of widows is to that of widowers as three to one; but that of widows who re-marry to that of widowers as four to five.

The number of old persons who die during the cold weather, is, to those who die during the warm season, as seven to four.

Half of all that are born die before they attain seventeen years.

The number of twins, is, to that of single births, as one to sixty-five.

The proportion of males born, to that of females, is as twenty-six to twenty-five.

In the sea-ports of Great Britain there are 132 females to 100 males; and in the manufacturing towns 113 females to 100 males.

Taking the whole population of the metropolis, according to the last enumeration, 1,099,104, the proportion of males to females is as 100 to 128.

The small-pox, in the natural way, usually carries off eight out of every hundred. By inoculation, one dies out of three hundred, but, according to Dr. Wilson, one in two hundred and fifty dies of inoculated small-pox.

During the first thirty years of the eighteenth century, the number of deaths in London, from small-pox, was 74 out of every 1000.

In the last thirty years of the same century, the deaths from the same cause were about one tenth of the whole mortality, or 95 out of every 1000. Inoculation for the small-pox, has, therefore, actually multiplied the disease which it was intended to ameliorate, in the proportion of five to four.

It is estimated that, of the number of persons who are blind, one in four lose their sight by the small-pox.

Out of more than 40,000 cases which had fallen under the observation of an eminent physician, he never met with one in which a person with red or light flaxen hair, had the small-pox to confluence.

The clergy of the Church of England, including their familes, form about one eightieth part of the population of England.

In the county of Somerset, the number of males to that of females, is in the proportion of 87 to 100; and in the four western counties of England, Cornwall, Devon, Somerset, and Dorset, the number of males is to that of females as 88 to 100.

It appears from tables, from 1772 to 1787, that nearly one in eight of all the cases of insanity, are imputed to religous fanaticism.

According to Dr. Simmons, 6000 insane patients have been admitted into St. Luke's Hospital in the course of the last thirty years, half of whom have recovered. Out of 6060 patients, 78 were aged 79 years and upwards, only one in five of whom were cured.

According to the population returns of 1811, taking the integral number of twenty, there were in England, seven employed in agriculture, nine in trade, manufactures, and handicrafts, and four who lived either on rentals of lands or houses, or on the interest arising from accumulation of money. In Wales, the farmers are to the manufactures as two to one, or the three above mentioned classes in the proportion of eight, four, and two.

A nation, without being exhausted, can annually afford to employ the one hundredth part of its population in the profession of arms. The quota which England could afford, according to this proportion, in addition to its military and naval establishment previous to the peace of 1814, without exhaustion, would be 170,000, of which 70,000 would suffice for the navy and 100,000 for the army.

### PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY OF NEW-YORK.

At a meeting held in the city of New-York, on Thursday the 8th inst. of the Board of Managers of the Protestant Episcopal Theological Education Society, established by the convention of the Protestant Episcopal Church, in the State of New-York, it was resolved that the *Interior* Theological Seminary to be organized under the authority of the Society, shall be located at *Geneva*, in the County of Ontario, upon certain conditions proposed by some of the inhabitants of that place, in documents laid before the Board.

[illegible] made a report proposing the following [illegible], relative to the plan of study in the *Theological Seminary*, to be established in the *City of New-York*; which were unanimously adopted.

*Resolved*, That the subjects of theological learning in the SEMINARY IN THE CITY OF NEW-YORK, be distributed into the following departments:

I. BIBLICAL LEARNING, comprising whatever relates to the original languages of the Holy Scriptures, and the knowledge which is necessary to the the critical study and interpretation of them, including Jewish and Oriental Literature, profane history in its connection with sacred, and biblical chronology and geography.

II. THE EVIDENCES OF REVEALED RELIGION; establishing the genuineness, authenticity and credibility of the Scriptures; with the interpretation of them, so far as may be necessary to the full exhibition of the evidence of their divine authority and inspiration, and a view of the character and effects of christianity, and of moral science in its relation to theology.

III. THE INTERPRETATION OF THE SCRIPTURES, exhibiting the principles of scriptural interpretation, and the meaning and practical application of every part of the sacred writings.

IV. SYSTEMATIC DIVINITY; presenting a methodical arrangement and explanation of the truths contained in the Scriptures, with the authorities sustaining these truths; a statement and refutation of the eroneous doctrines attempted to be deduced from the sacred writings; and a particular view and defence of the system of faith, professed by the Protestant Episcopal Church; thus affording a minute exhibition of controversial and practical theology.

V. ECCLESIASTICAL HISTORY; displaying the history of the church in all ages, and particularly of the church in England, and of the Protestant Episcopal Church in this country.

VI. THE NATURE, MINISTRY AND POLITY OF THE CHURCH, comprising a view of the nature of christian church and the duty of preserving its unity; of the authority and orders of the ministry; with a statement of elucidation of the principles of Ecclesiastical Polity, and an explanation and defence of that of the Protestant Episcopal Church; and also an exhibition of the authority and advantages of liturgical service, with a history, explanation and defence of the liturgy of the Protestant Episcopal Church and of its rites and ceremonies.

VII. PASTORAL THEOLOGY, explaining and enforcing the qualifications and duties of the clerical office and including the performance of the service of the church and the composition and delivery of sermons.

Resolved, That for the purpose of carrying the foregoing course of Theological Study into effect it is expedient to provide as soon as possible, three professors for the first four departments, viz. a Professor of *Biblical Learning*, a Professor of *the Evidences of Revealed Religion*, and a Professor of *the Interpretation of the Scriptures*, and of *Systematic Divinity*.

Resolved, That the last department, viz. *Pastoral Theology*, be placed under the charge of the Bishop of the diocess.

Resolved, That the other two departments, viz. *Ecclesiastical History* and the *Nature, Ministry, and Polity of the Church*, be assigned to the Professors above-named, or to some of the resident clergy in the city, until other arrangements can be made with respect to them.

It is sincerely hoped that the efforts which are making to call forth the extensive resources of Episcopalians in aid of a design so calculated to promote the cause of literature and religion, will not be in vain. There cannot be a moment's doubt, that liberality in generous proportion to the means of the Episcopalians of this flourishing city and state, will enable the managers to carry into speedy and full operation the plan above detailed, and to establish an institution which will produce the happiest effects on the respectability and prosperity, of the Church, and on the general interests of religion; and, which will reflect lasting honour on those by whose contributions and exertions it has been established.

[*Commercial Advertiser.*

### *PRODUCTIONS OF MISSOURI.*

Extracted from the letter of a gentleman in Franklin, Miss. but formerly resident in this vicinity.

MISSOURI RIVER.

The Missouri has been proved, by *experiment*, to be navigable for steam boats of 200 tons to Council Bluffs, a distance of 580 miles above Franklin—keel boats of 50 tons, in the service of the Missouri Fur Company, go to the Mandan Villages, nearly 900 miles further. There are several steam boats that ply regularly between St. Louis and New-Orleans, though they only come here occasionally. The Missouri has a peculiar advantage over the Ohio, Mississippi and Kentucky rivers; while the latter are not navigable several months in the year, on account of the lowness of their waters, the Missouri is *always* navigable.

SALT.

Salt springs are found in every section of the country, but especially in the Boon's Lick district, and on the waters of Salt river, a branch of the Mississippi. Missouri would be able to supply an empire with salt of a superior quality; but hitherto she has purchased much of that article from the Illinois and Kenhawa, from *Liverpool*, St. Ubes and Turks Island! The government monopoly was one cause of this; but in the bill for the admission of Missouri, twelve springs, to be chosen by the legislature, with six sections of land around each, are to be given to the state; the remainder will probably be sold out, and become private property. Experience has fully proved, that the finest hemp of America can be raised within this state; the quantity obtained from an acre is prodigious, and by experiments made at New-Orleans, under the auspices of the former Governor General, Baron de Carondelet, it was pronounced to be *superior* in strength and fineness of fibre to the boasted hemp of Russia. There is but one *hemp manufactory* of any kind at present within the state, and that at St. Genevieve, on the Mississippi, 60 miles below St. Louis.

LEAD.

Missouri is justly famous in Europe and America, for the extent and value of her *lead mines*; she is able to supply half the world with that article, and no country possesses greater facilities for its manufacture and transportation; the banks of the Mississippi at Herculaneum, and other places in the vicinity of the mineral district, exhibit natural rock-towers of several hundred feet in height, from the summit of which the molten lead may descend in showers, be received in water at the river's edge, taken up in shot, and shipped in the boats which lay ready to receive it: After this, will you not be surprised to hear that this manufacture is in a decaying state? It is not the less true; it languishes under the torpid influence of a governmental monopoly, which, with the system of short leases, rents, and want of protection by an impost duty on foreign lead, are the causes of this decay; in the mean time, America has been paying to England nearly $500,000 per annum for lead!—The difference of the policy pursued by the two nations, is the cause of this state of things. In England foreign lead pays a duty of £26 13 4 sterling, on every £100's worth imported, and the mines are *private* property. In America [illegible] *few* mines, are selling [illegible] the mines are [illegible] America! The Americans, with mines enough to furnish half the globe, are purchasing lead from the English!

IRON.

Of *iron*, Missouri possesses immense beds of ore, exceedingly rich, and well situated to be worked and conveniently transported to a market. The Merimac and Gasconade rivers are the chief seats of this ore, though it is found in many other parts of the state, and in such amazing quantities, that it may be considered forever inexhaustible. Missouri could furnish, not only herself and immediate neighbors, but the whole valley of the Mississippi, with iron, and its Manufactures! yet she is purchasing these articles from England, Sweden and Russia.

Thomas H. Benton, Esq. a gentleman chosen to represent Missouri in the Senate of the United States, thus speaks of this fertile country:

"Grand, beyond the power of human comprehension, is the future destiny of Missouri! From the foot of the Shining Mountains to the Gulf of Mexico, four thousand miles in length, without a fall, a rapid, or a shoal to interrupt its navigation! Flowing under a mild and tranquil sky, through a region vieing in fertility with the Delta of the Nile, destined to be the channel of that commerce which has carried wealth and empire wherever it has flowed; what mind can tell the countless millions which shall cover its borders; the splendid rows of cities, towns and villages which shall adorn its banks!"—*Patriot.*

FOR THE CHRISTIAN WATCHMAN.

It is peculiarly pleasing, as well as profitable to the believer, to meditate upon the character of God. It is calculated to dissipate his doubts and fears, to inspire him with confidence and courage, and establish him more firmly in the truth.—While he calls to mind the attributes and perfections of JEHOVAH, and reflects that he is under his care and protection, his heart is animated and encouraged, and his progress towards heaven is quickened and increased.

The christian meets with many things in this world which are calculated to abate the ardor of his piety and zeal. In addition to the host of internal enemies that "war against the soul," he meets with many other formidable obstacles in his way. The opposition of the world—the sophistry of infidels and wicked men, together with the frequent mysterious workings of divine Providence, have a tendency to fill him with doubts and dismay. The ways of God are oftentimes "in the mighty deep;" his footsteps cannot be traced, neither his motives understood. At such times the enemies of God exult with malignant joy at the confusion of the pious saint, and exclaim with triumph, "where is thy God?" But a reference to the character of God will support the believer at such times, and though hooted at and ridiculed by all the powers of the prince of darkness, he will remain stedfast and unmoved. He can say with rapture, altho' surrounded with clouds and darkness, "*the Lord reigneth, let the earth rejoice.*"